

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, DECEMBER 14, 1898.

NEW SERIES, VOL. 1, No. 5.

Louisiana Convention.

THE JUBILEE YEAR of the Louisiana Baptist Convention met at Monroe, Dec. 8th, 1898. Rev. J. R. Edwards was chosen President and Rev. J. U. H. Wharton and Dr. A. B. Miller, vice-Presidents; Rev. A. M. Vardaman was chosen secretary.

The Convention sermon was preached by Rev. M. E. Weaver.

The reports showed a good year's work. They had met current expenses and reduced the old debt a few hundred dollars.

THE SPIRIT of the meeting was delightful. Brotherly love seemed to abound. All seemed to be encouraged to make the future a more brilliant success than the past.

THE MEMORIAL meeting was set for Sunday evening which we wanted to attend, but had to leave before it came on.

Many of the noble standard bearers have passed away, particularly their president, Dr. D. G. Purser, but new men have come to take their places: Dr. A. B. Miller, Dr. J. S. Felix and Dr. A. M. Vardaman are all strong men.

We enjoyed meeting pastor Kinnannon and our old flock at Monroe, which are too numerous to mention personally.

We must say however, that Superintendent J. S. Hill, is still a mighty power in the Sunday-School and he is assisted by Bro. C. E. Bynum, the "chalk talk" man, who can do more good work in a Sunday-School in that way than any body we ever saw.

Our home was with Deacon C. C. Madden and his noble wife and daughters. We could not have been better pleased in a home.

The next session will be held in Alexandria, beginning on Thursday before the third Sunday in July, 1899.

Rev. W. C. Golden, of Nashville, was present to represent the Sunday-School Board of the Southern Baptist Convention, and right excellently he did it. He is pure gold. Rev. A. J. Barton represented the Foreign Mission Board. He is a wonderful man, both by

nature and by grace. He grows on us all the time.

Taking the meeting all in all it was a grand success.

Peace.

At about 8 P. M. on the 10th inst. the commissioners signed the treaty of peace in Paris, by which, in form, and in fact, Spain relinquished all control over Cuba, Porto Rico, and the Phillipine Islands, together with some other smaller concessions.

A great victory has been achieved for righteousness, and a great field is open for missions.

Praise the Boys.

Do not fail to commend the good that is in them, and the good which they do. It is not enough to rebuke evil, praise the good. Only the willful and persistently disobedient need to be subdued. Boys need and crave and will respond to encouragement. If your son obeys you, praise him, if he is willing and tries to obey you and fails because he does not know, or cannot do what you ask, do not rebuke him for his ignorance or inability, but praise him for his willingness and effort. "Ye fathers provoke not your children to wrath."—Eph. 6:4. See reason for observance given in Col. 3:21—"Fathers, provoke not your children to anger, lest they be discouraged." Unjust and hard requirements, failure to appreciate honest effort, invidious comparisons with others and less unfortunate children, will discourage them, and they will cease all effort to obey, or have no pleasure in obedience.

H. F. S.

The Sunday School Board of the Southern Baptist Convention has earned for the Baptists, in the last seven years, \$58,000 that have been used in denominational work. \$15,000 invested in a permanent home for the Board in Nashville. \$10,000 in cash which is safely invested at interest, and its business is well worth \$200,000. These facts Rev. W. C. Golden brought out in his speech at Monroe, La.

Mrs. Dr. S. Landrum is dead. She was a great and good woman.

The Baptist.

The first three numbers have been received and read. THE BAPTIST is like so many letters from my dear old State. I have many happy recollections of my twenty-five years of ministerial life in Mississippi. It was there I was born of the flesh and of the spirit. There I began to preach, married my wife and received my college course of education, and also had nine children born unto us. They have been born of the spirit except the youngest boy. But that is not what is on my mind just now. "THE BAPTIST"—that is the name of the Mississippi Baptist organ. I like the name. It just fits the Editor and Business Manager, and they will make it fit the Baptist of the State, and those of us who have read it in other States. How appropriate for the first number to introduce itself with Dr. MacArthur's article on The Baptist Name! It has the old time ring. It is pure gold. I can't mention all the good things you gave us, nor all the good brethren and sisters who wrote them. But there is mention of Bro. W. S. Webb, for so we theological students used to call him. He got as close to us and has been close to us all the way. Great man, good man and a bright and helpful christian character. No brethren did more to encourage the plain country boy preacher than Bro. W. S. Webb, M. P. Lowrey, C. E. Eager and Walter Hillman. They live in his affections. I rejoice in the opening of the college and that Bro. W. T. Lowrey is her president. Stand by him brethren and he will steer the old ship aright and fill her halls with the boys of the State. I could see Bros. Ratliff, Petigrew and C. E. Eager and others in their happy attitude on college opening day. They have been there a long time, praying, watching and laboring for the good and glory of Baptist Christian education. There are a host of brethren whose names are so familiar and dear to my heart, I would like to mention, but I am extending this note too far.

You must indulge me to say that I rejoiced and wept as I went up

and down the columns of THE BAPTIST. These names: St. Clair, Lawrence, L. R. Burress, A. J. Hackett, E. E. Thornton, the two Coopers, R. A. Venable, A. V. Rowe, Long and the Berrys and the Leavells, Noffsinger and Frank Souter, McMillan and Hall, E. S. Candler and J. W. Barress, I. H. Anding, S. W. Sibley and J. E. Thigpen, and I shall mention no more now, but H. F. Sproles is one of the sweetest gospel preachers in the South, and Bro. B. W. Griffith knows it.

HOW SAD!

My heart is sad over the death of my class mate, Dr. E. A. Taylor. For five years he and I studied and recited together in Mississippi College. I dearly loved Bro. Taylor. Oh, how I wish I could say something to cheer his dear wife and six children! My heart bows in prayer for their condolence and comfort.

God bless THE BAPTIST.

W. L. SKINNER,

Pastor Seymour Baptist Church.

On our return from the Louisiana Convention we stopped over at Vicksburg and spent the Sabbath, preaching morning and night at the First Baptist church. Bro. B. W. Griffith is a first-class superintendent. Brethren Anderson and McCabe are fine lawyers and equally good Sunday-School teachers. We enjoyed the hospitable home of Bro. McCabe and wife.

Our readers elsewhere will see notices of the Sunday School literature of the Convention series. Also a notice of books that have recently been published by the Sunday School board of the S. B. Convention.

The publications of this Board have met with phenomenal success. If success is a sign of merit, they surely have it.

We take pleasure in calling the attention of our readers to the advertisement in another column, of the Publications of the American Baptist Publication Society. They are as cheap as the cheapest and as good as the best. For samples send to 142 Chestnut Street, Philadelphia.

The editor goes to New Orleans for a day or two.

Our Pulpit.

Associational Sermon.

BY O. D. BOWEN.

Which was preached during the meeting of the Lebanon Association at Shady Grove church, September 1st, 1898, and requested for publication in THE BAPTIST by the Association.

Subject—A TYPICAL SOUL WINNER.

Text—Acts 26:27: "And Paul said I would to God that not only thou but all that hear me this day were both almost and altogether such as I am except these bonds."

If we understand revelation we are justified in affirming that the salvation of man was the one great question that engaged the mind of the Triune God in the eternal councils, and the one great question that engages His mind today. Such intense interest in man's salvation grew out of God's love for man and was the motive that prompted Him to engage in the work of man's redemption. This involved the Father's "unspeakable gift" of His only begotten Son, it involved the amazing grace of the Eternal Son as exhibited in his vicarious sufferings—even unto death, it involved the omnipotent energies of the Holy Spirit, in applying the benefit of Christ's redemptive work to the souls of the "dead in sin." We also learn from revelation that the salvation of lost sinners is the one great question that should engage the mind and enlist the energies of the ransomed church, and that the only great question that confronts the sinner is the question of his eternal destiny.

In the wisdom and goodness of God, the church was made the receptacle of the glad tidings of man's redemption and commissioned to proclaim them to the world. She is the medium through which God makes His great salvation known. It follows, therefore, that in her structure only regenerate persons are included, a professedly saved people "called to be saints," vitally united to Christ and endowed with supernatural life. This spiritual vitality or power of godliness is the living moving force by which Christ's victories are won. The measure of this vital element is the measure of the church's strength and efficiency. Christ in his redeemed church in the person of the Holy Spirit lives in her life and speaks in her teach-

ings and is set forth in her ordinances.

Let it be remembered that the church is just as strong and efficient as her constituency in their individuality make her, and not more so, and that each constituent contributes to her power and efficiency in soul winning. This thought leads us to consider the text and context in their relation to a member of the church which was at Antioch, to-wit: Paul, and the sequel will prove him to have been a TYPICAL SOUL WINNER. The great good wish of Paul as expressed in the text is the application of that wonderful address before King Agrippa and which constrained the king to exclaim, "Almost thou persuadest me to be a Christian." This sanctified wish of Paul, coupled with the context, embodies Paul's character, reveals his purpose in life, and indicates his efficiency as a soul winner, and these three essentials made him eminently successful in "turning men from darkness to light and from the power of Satan unto God." Observe

PAUL'S CHARACTER.

Paul was a Christian, hence his prayer for his auditors. He had experienced a marvelous change of nature, had been converted to Christ, the old bigoted self-righteous Saul of Tarsus had been left on the road near Damascus, and a new spiritual life had been imparted to him, even the life of Jesus, and from henceforth Christ lived in him and it was the joy of his heart to serve him and to suffer for his sake. When subdued by sovereign grace his cry was: "Lord, what wilt thou have me to do," and this proved to be the keynote of his unflinching fidelity to Christ throughout his eventful life. Paul apprehended the Christ of the gospel not only in his intelligence but Christ was enthroned in his heart, the seat of his affections, and was to him a joyful possession, and when he spoke of him to others he did so as one who had experienced the riches of his grace.

The life Paul lived was consonant with his profession, "denying ungodly and worldly lusts, he lived soberly and righteously and godly in this present evil world." Hence learn that genuine conversion to Christ and a consistent Christian life are essential to success in leading the benighted into the light of salvation. The true Christian exhibits to the world what the religion of Christ does for fallen man,

how it makes him true and pure and holy and good. The world gets its knowledge of Christ from Christians, they stand between God and the world, and if their lives are beclouded they become as dark lanterns to men—To use another illustration, a celebrated mineral spring with wonderful curative properties was misrepresented by one of its agents whose personal appearance was pale and sickly, the result was that the virtue of the water was called in question. Alas, that the saving efficacy of the water of eternal life should be so sadly misrepresented by so many who profess to represent it, the result is that many poor dying sinners are led to believe that there is no saving efficacy in the fountain of Emmanuel's blood. "The highest evidence of Christianity is a life incarnating truth. Hume confessed that his deistic philosophy could not explain a Christian life. They are living epistles translating the word of God into actual forms and illustrating that word." Glorious, ly beautiful and infinitely valuable then is the life of the man who brings the truth of the gospel to bear upon his fellowmen by its embodiment in his own well rounded Christian life. It is a flower in the garden of the Lord, whose fragrance fills the air. It is a light house whose light saves the Mariner from wreckage upon the rocks, and guides him in safe paths of the sea. Such a life is a continuous protest against sin and a magnet of power that draws men to the Savior.

It was such a life that Paul lived and such a character that adorned his profession. Observe—

PAUL'S PURPOSE.

This purpose was so transparent that we cannot mistake it. The trend of his straightforward consistency, coupled with his immortal exclamations reveal his one purpose in life to have been in harmony with the will of God and that was to win souls to God. Being endured with the spirit of wisdom from above he saw through the thin veil of this world's deceitful vanity, and knew how to value an immortal soul, he knew what value the Holy Trinity put upon immortals of Adam's race. Yea what value Jesus put upon those for whom he died, and he knew what salvation meant to him. A realization of these stupendous things led him to grasp the commission given him by his divine

Master and to enter the field of immortal spirits with an enthusiasm worthy of the cause. For the accomplishment of his one great purpose he summoned the energies of both soul and body and brought into requisition every fibre of his renewed nature. "If I shone in everything he said and did, it looked out from his eyes when they were happiest and when they were saddest, it trembled in the most loving consolations and thundered in the most passionate rebukes." Oh, the sublime purpose of the sainted Paul, and it is the strongest proof of the genuineness of his conversion, the amazing phenomena attending it, not accepted. It has staggered the enemies of the cross of Christ, while his inspired writings are as a flaming sword which turns every way in defence of the gospel of the crucified One.

We gather from Paul's purpose in life just what the purpose in life of every saved soul should be. There are but two things for which God's people are left in this world after their conversion. 1. That they may develop in Christian character, 2. that they may win souls to Christ. Does God convert a soul and keep him away from the enjoyment of the felicity of his heavenly home, and leave him in this world to make meat and bread and eat it, or to pursue after worldly pleasure which is as a bubble upon the bosom of the ocean, or to reach after worldly honor which is as the baseless fabric of a vision, or to waste time and energy in accumulating the filthy lucre of this world's goods, just for the sake of it? Oh the foolish vanity of such a purpose in life. To the devoted to any of these things the Master would say, "Thou fool." Every saved soul should labor for the salvation of other souls, beginning with the unsaved of his own household he should extend his operations to the remotest nation and for the accomplishment of this God honoring, soul saving work, which an angel would covet to do. He should direct his thoughts and prayers and energies and use his talents and means. One of the most satisfactory proofs of discipleship to Christ is anxious desire to disciple others. An Anti-Missionary Christian is an impossibility. There are Anti-Missionary Baptists as to plans and methods of mission work, many of whom are Christians no doubt, but not one who has no desire for the salvation of the lost. Thrice happy that soul who has found Christ

precious to him, and who like Paul has formed the purpose to lead others to him. Consider.—

PAUL'S EFFICIENCY.

This efficiency as a soul winner has been anticipated in what has gone before, but let us note the several elements in the make up of his efficiency, so prominent in his life. First, O, his faith—He believed God and he believed what God says in his word. He believed that sinners are lost and he believed that there is an eternal hell as well as an eternal heaven, and that the redemption and salvation of lost sinners is found alone in the substitutionary sacrifice of our Lord Jesus Christ. We may sum up in few words the basal doctrine so heartily believed and so earnestly proclaimed by this great soul winner, "Christ died for our sins" and "was raised again for our justification" and thus having "obtained eternal redemption for us," he "ascended to the right hand of the majesty on high, where he ever liveth to make intercession for all who come unto God by him." That repentance towards God and faith towards our Lord Jesus Christ are the conditions of salvation and those alone. Standing upon this foundation of eternal truth and with the sword of the spirit he made Princes to tremble, Philosophers to marvel, idols to talk, and the slain of the Lord were many.

Let Paul's theme be ours beloved brethren, and having experienced as Paul did its saving power, let us proclaim it in faith and the Holy Spirit will set his seal upon it. Thus will we bring glory to God and salvation to man.

Note another element, and that was—

2. Love—The possession of the holy principle came through Paul's apprehension of Christ's love to him, he gives us the secret of his zeal. "The love of Christ constrained us." That the love of Christ to him as shown in dying for him laid such a tender, powerful irresistible grasp upon him as that he was shut up to consecrate himself to the service of Christ in soul winning. If the love of Jesus be experienced in our hearts it must come of an apprehension of his death for us as a proof of his love to us. The fiery law which was promulgated on Sinai's blazing summit brings condemnation and we are driven away in despair and with trembling we stand afar off, helpless and hopeless, but the

charming sound of redeeming love that issues from Calvary draws us to our vicarious sufferer who bore our sins in his own body and thus redeemed from the curse and condemnation of law, and trusting in him as our personal Savior we have pardon and peace. The love of Christ is shed abroad in the heart which opens fountains of joy.

"Tis then we tell to sinners round
What a dear Savior we have found.
We point to his redeeming blood,
And say, behold the way God."

This holy passion was the strongest element of the life of the great soul winner, as it must be with all soul winners. "You heard the great Spurgeon preach, and how did he impress you?" asked a man of a friend who had heard this world renowned soul winner. "He impressed me that he loved me," was the reply. Love, sweet love will win when all else fails, how it subdues the most rebellious and tames the most savage of the race. It knows no distinction among the sons of men on account of complexion or nationality. No lover of the gold fields of the Klondyke has thirsted for that sordid dust or suffered more hardship and danger to obtain it than did Paul for immortal souls. Being dead to the world through the cross of Christ, and self and selfish motives crucified, his continuous cry was, "O Jesus, I do this for thee." I would it were so with us all.

There was interlocked with Paul's love to God and man the spirit of 3. Sympathy—He was possessed of an eager compassion like his Lord's, that wept over the sorrows and sufferings of a sin smitten world, and this spirit bloomed into benevolence and beneficence which carried comfort where he went. Ah, my Beloved brethren, this poor world hungers for sympathy, and if we would touch the tender chord that vibrates in the heart we must "weep with those that weep," and with words of comfort and deeds of love minister the balm of consolation. God pity that cold hearted unsympathetic professor of the religion of the sympathetic Christ, or that church that is shut up to the thought of its own comfort while the world sorrows and perishes for the sympathetic helpfulness of the followers of the loving compassionate Saviour. There have been many poor lost souls won to the good Shepherd through the loving ministrations of his followers. Notice one other element of Paul's efficiency, he was a man of

4. Prayer. By prayer and supplication he kept in touch with the source of all power, and was filled with the Holy Spirit, and so the graces of the Spirit were invigorated and made strong. This gave him power with God and man, and relying on the personal presence of the Spirit for guidance, and to make effective his work of soul winning, he was eminently successful. Paul prayed for lost sinners, and in his inspired writings he admonishes us to pray for "all men." How much we need to pray for those we would win to Christ, that God would give them "repentance unto life." God is pleased to graciously convert and save sinners in answer to the prayers of His people. Oh Lord forgive those of us who have prayed so little. Notice

PAUL'S ENCOURAGEMENT.

His heartfelt wish that Agrippa and others were such as he was, i. e., Christians, was by an infinite degree more important and valuable than anything else he could conceive of, and why—because a Christian is—

1. SAVED—Saved from the condemnation of law, and from the reigning power and pollution of sin. And as "one sinner destroyeth much good" and augments the iniquitous current of the God dishonoring, soul destroying influence that rushes down the centuries, dashing millions upon the rocks of eternal despair! How great the work of turning one sinner from the error of his way. Not only so, but he is saved from the wrath to come and from the pangs of "everlasting punishment. Not only that, but the import of the name Christian is comprehensive of the complete work of redeeming grace, having its beginning in God's eternal, electing love, and embracing effectual calling, Justification, Adoption, Sanctification and ending in eternal glorification. The Christian is bound in the bonds of the everlasting covenant and is eternally secure in Christ Jesus. I am persuaded that a belief in the certain perseverance of every saved soul in Christ Jesus, because of the certain preservation of every saved soul in Christ Jesus, was one of the strongest encouragements Paul had to suffer and toil in the work of soul winning, and is one of the strongest we have today. The work of the Lord abideth forever. I believe that when a soul is born of God and united to Christ by faith he "hath everlasting life and shall not come into condemnation" and

is therefore as safe as if he were in heaven a thousand years.

Again, we should say that a Christian is—

2. USEFUL—We are justified in saying that where God secures to himself the glory of giving eternal life to a soul that others will be effected by it. It would seem incredible that God should light a soul with the light of life and that that soul would emit no light in the darkness. I believe that the holy influence of every true Christian is felt for good in the varied relations of life and augments the current of the blessed river of salvation that flows on down the centuries bringing life and salvation to millions. How encouraging then is the work of soul winning and who, but the eternal God, can estimate the value of the influence of one saved soul in its relation to time and to eternity. Again, Paul knew that a Christian is—

3. HAPPY—He knew this, as all Christians do, from experience, and that true happiness cannot be found, out of Christ. That the religion of Christ fills the wondrous capacities of the soul and gives supreme satisfaction, that "her ways are ways of pleasantness and all her paths are peace." That it gives support and comfort amid the trials and sorrows here, and inspires the Christian with the hope of reception into the presence of his Saviour, "In whose presence is fullness of joy and at whose right hand there are pleasures forevermore." Oh, how we should feel encouraged as Paul was at the thought of the happiness which Jesus gives to every soul that is led to him, and of the home that awaits him in that world of eternal joy.

Once more—Paul knew that every soul saved will be—

4. A STAR IN THE REDEEMER'S CROWN—How his righteous soul must have leaped for joy at the thought of being instrumental in adding stars to the crown of that blessed One, to that crown which shall adorn that dear head which was once crowned with thorns for our sake. How we love to labor and toil for the happiness of those we love, and to labor to win souls to the joy of him we love most and hold dearest is a luxury which is not afforded the good angels. Let us not forget that every soul led to Christ gives him supreme delight and that "there is joy in the presence of the angels of God over one sinner that repenteth," etc.

[Continued on page 6]

A Letter from Dr. Womack.

GREENVILLE, TEX.,
Dec. 3, 1898.

My Dear Brother:

The "Record" came to me from the time I entered Mississippi until it suspended. I was always glad to see it, and from it learn something of personal friends in the State, some of whom are very dear, God bless them. It was always a pleasure to note the successes in the Master's work won by the truly loyal and heroic men and women of the churches of that State. I admire much the fraternity, the loyalty, and the real heroism of Mississippi Baptists.

I was glad when the new paper came. I was interested when I saw arrangements had been made to put you in charge of the consolidated paper for the whole State. I regretted that you should go out of the pastorate. Men who are really strong in the pastorate are in great demand. Such men are the greatest need of the time. I knew you were such a man. You are strong in the pulpit, and strong in administrative ability, and strong in the social duties of the pastor's life. You are one of the few men who grow. All preachers ought to grow intellectually, in depth and breadth and power, as long as they live, even to a ripe old age; but, alas how few do! Dr. Jeter grew as long as he lived. That is well, well for the man, well for the churches, and well for the world, grow slowly, grow a long time. That is the doctrine. Thus you have done ever since I have known you; thus you continue to do.

For this very reason I regretted to see you go out of the pastorate. A Baptist church, my brother, is the greatest thing in the world. The New Testament is the mightiest literature that has ever been given to the world. It has wrought greater revolutions in human history, has been a greater transforming power than all the great religious, profound philosophies, celebrated reformers and mighty generals that have ever had a name and a place in the history of the world. This mighty doctrine of the New Testament finds its home in a Baptist church; it lives on the tongue's end of the Baptist preacher. As a Baptist church is the greatest institution in the world, so the faithful, consecrated, growing Baptist preacher who is pastor of a Baptist church, is the most useful and most important man in the world. I know you did a good

work as pastor: you were made for it, you were endowed for it.

But, understand? I do not mean to discourage you as an editor, certainly not. I think the Mississippi Baptists have their paper enterprise in good and safe hands. Both you and Bailey are shifty and thrifty and wise, and I expect to note that "THE BAPTIST" will go far beyond anything the Baptists of Mississippi have ever had. I expect you to do well.

When I received notice of this move that puts you in charge of the State paper, I at once thought of a remark you made to me on a rail-road train a few years ago. I have thought of the remark many times since. I think we were going to the meeting of the Southern Baptist Convention. We had not met in several years. We passed a few words, but we were glad to meet for a little moment and speak a few words. The train was full. You were pastor at Monroe, Louisiana, I think, and were trying to tell me in a few words about your work. Concluding your remarks, you called out with earnestness, though very pleasantly, "Womack, I am on the home stretch now! Much of life is gone; I have not done enough; I am now making the turn on to the home stretch, and from this on I mean to do my best!" Do you remember it? I appreciated it so much; have thought about it so many times since, and, in trying to make the thought my own, have labored to goad myself on to greater activity in this "home stretch."

God bless you.

But now, what have I done? I took my pen to thank you for your kind notice of me in your first issue, and to tell you I am not in Baylor University at Waco, teaching English and History, as you said. I am a member of the faculty of the great Summer Bible School there, and gave some lectures last summer. I am connected with Burleson College, Greenville, Texas.

Since I have my pen in hand, I ought to give you a word about some things in Texas, but may not do so now. I hope to find the time to do so in the near future.

We had the misfortune to lose by fire some months ago our house and absolutely all that was in it.

My library and manuscripts—all, leaving me without a shirt or hat, and my wife without a pair of shoes.

Your brother,
B. R. WOMACK.

P. S.—Wife read this letter while I was out of the room, and tells me she does not like the way in which I ended it. To remedy the defect she suggests, I will add, I have succeeded in procuring a hat and shirt for myself and a pair of shoes for her.

B. R. W.

ADAMS HALL, JACKSON, TENN.,
Dec. 5, 1898.

Dear Dr. Searcy:

THE BAPTIST is in hand. Very much gratified with its appearance. It contains those graces that will soon rank it, as I believe, with the first in the land.

Enclosed find subscription money. I feel that I never spent money more profitably.

We are moving on nicely now that Bro. Haywood is our pastor. He is doing very able and acceptable preaching to increasingly large congregations.

I have just learned that Rev. A. R. Bond of Nashville, has been called to the pastorate of Magnolia Baptist church. The church should be congratulated for this, for Bro. Bond is a fine man, having finished a thorough course in college and seminary. I was with him last session of the seminary, and I know him to be a man much loved and respected.

May God bless our new paper and its editor.

M. R. COOPER.

COLUMBUS, MISS., Dec. 3, 1898.
Mississippi Baptist Publishing Company, Jackson:

Enclosed please find two dollars as subscription to THE BAPTIST. I trust that I will be notified when the time expires, as it is my desire to be a life long subscriber. Let this begin with the first issue.

My father, now a saint at rest, (Z. P. Kucker) was a subscriber to the Record for many years, and my daughter, L. B. Yote, now Mrs. S. G. Wilder, has taken the Layman, but not for over a year.

Respectfully,
Mrs. A. M. YOTE.

Weakness in High Places.

Not a few of our American women of wealth who visit Europe and indulge in European society become so enamored of the tinsel and glitter of the lives of nobility that they are ready to pay the

price not only of their wealth, but of their distinctive Americanism; also, for the privilege of sporting such vain empty labels. How much handsomer does it appear for our Southern Baptist preachers who, reckoned to be representative men on account of the preferment they have received at home, who go into the regions north of us and for the empty title of "liberal" and "broad," and the gauzy applause of a promiscuous crowd of South haters, sell out their southern manhood and Baptist consistency?

We have had several notable examples of this sort of barter in the last few years, and perhaps none more glaringly inconsistent (if not shameful), than that one which has been lately heralded from Boston, when one of our southern pulpit celebrities was the oratorical speculator exhibition.

J. A. H.

GRAYSPORT, MISS., Dec. 5, 1898.

Dear Baptist:

I have seen you—am pleased. I like your appearance. Put me on the roll as a life-time subscriber. Will send in cash with other subscriptions at an early date. I have accepted the care of Graysport and Pleasant Grove churches and have a unanimous call at Shiloh church, Calhoun county, that I will accept soon. I am just back to "Old Mississippi" after three years among the Indians in Indian Territory.

Anything I can do for the progress of the paper, please command me.

Yours for His sake,

CHAS. A. LOVELESS.

Mississippi Baptist Publishing Company, Jackson, Miss.:

I like the paper. Consider it a neat, clean sheet. Enclosed I send my subscription for one year. Long may it live and do good. Please mail it to me at Derby instead of Poplarville.

Truly,
M. A. SHEPARD.

Rev. R. J. Stewart, of Liberty, made our office a pleasant call last Wednesday evening. He was in the city attending the marriage of his daughter, Miss Hattie, who is book keeper at the music store, to Mr. McClelland, who is an express man. We congratulate the young couple, and wish them a delightful voyage over life's sea.

The drunkard lets in a thief at his mouth, to steal his health, his money, and his character.

SUNDAY SCHOOLS.

CONDUCTED BY REV. W. F. YARBOROUGH,
CRYSTAL SPRINGS, MISS.

Oriental Lesson Lights.

BY DR. WILLIAM WRIGHT.

"I have found the book of the law in the house of the Lord."—It is greatly calculated to increase our confidence in the Bible that this plan of simple narrative has been made the ground of an attack on its authenticity. Skepticism maintains that the book now said to be found was forged for the occasion by Hilkiah the high priest. The assumption that the book could have been so utterly overlooked as the narrative implies, could only be advanced by men who failed to take in the circumstances of the situation, and who shut their eyes to parallel facts both east and west.

The apostles and evangelists left behind them the New Testament, and their successors multiplied versions in the common speech of many people; but ritual killed the living work, and by the time of Muhammad the New Testament was an unknown book in Bible lands. The divine story was overlaid by ecclesiastical superstitions, and the traditions of the Gospels were kept alive by the apocryphal writings to which only Muhammad had second-hand access.

I made the acquaintance of all the priests in the Hauran, and found that up to my coming very few of them had ever seen a Bible. On reaching strange Christian villages in Syria, I often found that not only was the Bible an unknown book, but the very name of Jesus Christ was unknown. St. George and the Virgin Mary seemed to be the only deities known, revered, and sworn by, in the village. In the sixteenth century the Bible was almost an unknown book in Christendom, and then it only found its way to the people in spite of the priests. It would therefore be as reasonable to charge Dr. Vandyck and the American missionaries with forging the Bible in Syria, or Luther and Tyndale with inventing it for the occasion in Europe, as to charge Hilkiah with forging on the people a hitherto unknown book in the days of Josiah. Circumstances in the Jewish church were much more calculated to the setting aside of Holy Scripture than in the Christian. Copies of the book of the law were scarce at the best in those days, and the

abominable idolatries that found their way among the people were wholly antagonistic to the revelation of Jehovah. A copy of the law had been kept in the ark as a witness (Deut. 31:26), and during the desecration of the temple by Manasseh and others it would be pushed aside out of the way as a cumbersome thing to destroy, and an inconvenient thing to have in evidence, and would soon be forgotten by a people devoted to the abominations of Baal and the Ashera. On the other hand, the Bible, with Christians, had only become overlaid by the Christian superstitions of a corrupt and faithless church, and many sumptuous copies were in the hands of the rich or laid up in libraries. It is, therefore, more wonderful that the story of the Gospel should have ceased to be in the hands of people who professed to be Christians, than that the book of the law should have disappeared from among a people steeped in the grossest idolatry.—*Sunday-School Times.*

BLUE MOUNTAIN, MISS.,

Saturday Night, Dec. 3, 1898.

To the Students of Mississippi College,
Clinton, Miss.:

MY DEAR PUPILS AND FRIENDS—

Your thoughtfulness in sending me the telegram of sympathy has certainly reached my heart. Today at noon I followed to the grave the remains of my precious, precious mother, the best earthly friend that I ever had or ever can have. It has indeed been a sad sweet day: sad because my orphaned heart calls in vain for the glance of the kindest eye and the music of the kindest voice that ever thrilled my responsive nature; sweet because of the still small voice that has whispered incessantly in my ear "Blessed are the dead that die in the Lord from henceforth; yea, saith the spirit, for they rest from their labors and their works do follow them."

Boys, be kind to your mothers. Do not wait till they are dead to show your love for them, show it now. Gladden the loving hearts of your mothers by being such men as will honor their names. Answer your mothers' prayers for you by living manly lives. You will never have a better opportunity to show your appreciation of them than now during your days at school. May God shield you all from words and deeds that you would wish to conceal from your mothers. I feel tonight as the cold rain falls upon my mother's new

made grave that I would be the most ungrateful wretch that ever lived if I were ever to be taught but a true and manly man.

No, her fair name shall never be disgraced by any act of mine. God bless you, my dear pupils, and God bless your mothers, and may you realize now that they are your best friends and deserve your hearts' fullest confidence. Assuring you again of my appreciation, and bowing my head in humble submission to the God "Who gave and who hath taken away," I remain

Your President and friend,
W. T. LOWREY.

B. Y. P. U. A.

Saying and Doing. Jer. 7: 8-8; Matt. 7: 21, 23.—Manifestly what the world needs to-day is not more "saying" but better "doing." The call of God was and is, "Amend your ways and your doings." The first fruits of repentance are seen in our works, and not in our testimonies in meeting. Cease to do evil before you can ever learn to do well. The burden of the Scripture here given seems to be for those who are called God's people. They were faithful to the temple but fruitless in living.

Let us take a look at the past, as given in Jeremiah, and we may easily see that there is little difference between ancient sins and backslidings and our own. The whole chapter is a vivid description of the Jews. They were religious in their observances while corrupt in their lives. They did almost everything that was wrong, and made it up by church-going. That is, they paid their "dues" and went regularly to the temple, and said, "We are delivered." They actually burned incense to Baal, they were unchaste, they falsified, they stole—and still kept up the temple worship! Returning from Europe on the steamer "Majestic," several years ago, I noticed the vessel had quite a number of "fine" people aboard, who drank and gambled all the way over. Sunday came, and the most ardent attendants at the services in the *salon*, the loudest participants in the responses of the Church of England service, were these selfsame people. I was so disgusted that I got no good whatever from the services. The whole thing seemed a mockery. God is against such false worship, and the prophets spoke out in strong terms. Read the first chapter of Isaiah. Worship is an abomina-

tion if the heart is wicked. We need not strain matters to see that there are many duplicates of the ancient methods in our own day.

Take a look into the future as given by the Master in the selection chosen from Matthew. You see the kind of people who are accepted of God. Not those who said much, or repeated "Lord, Lord," nor those who did many mighty works in his name. That is a serious phase of the subject. In the Old Testament selection we saw a people who said much but did nothing; their words gave the lie to their words. But here it would seem that the heart of the matter is deeper than either saying or doing; it is in being; and being is dependent upon personal acquaintance with God. "Depart from me, I never knew you." It should make us very thoughtful. In the midst of all our activities let us not forget that we are not saved by them, but that the future depends upon our being acquainted with him. Do we know him? Have we come in heart touch with him? Both saying and doing will properly adjust themselves when you are "in the Lord."

Fatal Procrastination.

A Christian worker relates this striking experience, which carries with it a grave lesson to all who are persistently "putting off" the day of grace: "A request was made to us one evening to go at once and see a dying man. We promised to go, and left our meeting in charge of a friend and started off, a friend and his wife accompanying us. On arriving I went upstairs to see the sufferer and find out whether he was strong enough to bear visitors in his room. On reaching the bedside I spoke of Jesus, and at once found the sick one did not like the mention of that name. I found he had attended a place of worship for years, and was generally considered a Christian man, but had never been converted. As I spoke to him of Jesus and his power to save, of his vast love and condescension, he said: 'It's no use! Don't tell me! I know all about it! It's too late! I've sinned away my day of grace! Get out of my room! Don't say any more! Hell has already begun, and when you speak of these things you only make my agony the worse.'"

It is estimated that John D. Rockefeller will be worth a billion in the year 1920.

Baptist Directory.

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PREMIUMS.

We are very anxious to have THE BAPTIST in every home possible. We therefore offer the following premiums until March 1st, 1899.

1st. Each new subscriber sending \$2.00 to this office will receive THE BAPTIST one year from the date of the money received, and as a premium we will send them the *Home and Farm* one year.

2d. Any new subscriber, sending \$2.00 to this office will receive THE BAPTIST one year from the date of the money received, and as a premium we will send them *The Weekly Commercial Appeal* one year.

3d. Persons accepting either of the above propositions, will designate which one of the two premiums they chose.

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40 years success in the South, proves Hughes' Tonic a great remedy for Chills and Malaria Fever. Better than Quinine. Guaranteed, try it. At Druggists, 50c, and \$1.00 bottles.

(Continued from page 3)

PAUL'S REWARD.

Noble Paul: how inspiring his figure as we view him moving within the Kingdom of immortal spirits and pushing on his conquests for Christ. The number and nature of the adversaries do not daunt him; fiery persecutions do not diminish his zeal; hardships and privations seem to quicken his energy, till aged and worn and weary, his poor body all covered with scars "the marks of the Lord Jesus," bound with chains and shivering in a cold prison in Rome, and so poverty stricken that he longs for a coat he left at Troas, he yet sends forth another shout of triumph out of the gloomy prison walls. "The Lord will preserve me unto his Heavenly Kingdom to whom be glory forever and ever."

Our imagination may have played. "One morning as the people are going into the city they meet a band of Nero's Soldiers going out the Appian Way, and these people take a look at a poor prisoner as he passes on to the place of execution. Perhaps he is talking to himself and they hear him say, "I am now ready to be offered up, and the time of my departure is at hand. I have fought a good fight. I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, will give me in that day." etc."

The place of execution is reached, the prisoner's head is laid on a block and perhaps the soldiers hear him say with quivering lips, "O death where is thy sting? O grave where is thy victory?" The head falls to the ground and Paul has conquered, his liberated Saul flies to meet the Lord he loved, who with open arms receives and embraces him and repays him a thousand fold for all his trials and sufferings for his sake, in the words of welcome, "Well done thou good and faithful servant. * * * Enter thou into the joy of the Lord." This were enough, but behold, see the happy spirits greet him with shouts. Who are they and whence came they? They are those that Paul won to Christ in this world, and they are there from Antioch, and from Berea, and from Thessalonica, and from Colossae, and from Ephesus, and from Philippi, and from Corinth, and from Rome, and from many other parts of

the earth, and they are Paul's "joy and crown of rejoicing" forever.

In conclusion—What else is equal to the work of winning souls to Christ, and what else can contribute so much joy to the Christian heart, and what other work will last so long? The great Napoleon was told by the artist that the canvass would carry his portrait five centuries, he exclaimed, "Is that all?" The great Corsican knew that as compared with the cycles of eternity five hundred years are as nothing. He who wins a soul to Jesus writes an everlasting memorial upon the tablet of the heart of that immortal, and will wear a crown of glory in that kingdom which is eternal.

This crown with peerless glories bright Shall with new lustre boast, When victor's wreaths and monarch's gems Shall blend in common dust."

The time and labor and means that is best spent by an infinite degree is that which is spent in winning souls to Christ, and eternity will confirm the inspired declaration that "he that winneth souls is wise."

There is coming "the wreck of worlds and the crush of matter." "The sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven and the powers of heaven shall be shaken," but "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and forever. Amen."

Commendatory.

The following is a copy of a paper read before and unanimously adopted by the Baptist church at Blue Mountain, Miss., on Sunday, Nov. 27th, 1898:

As a church and community, we wish to express our appreciation of our former pastor, Dr. W. T. Lowrey, who has been called to the presidency of Mississippi College.

We believe no people have been served by a pastor more faithful, and we know he has been a benediction to our church and community by reason, both of his teaching and his life. We recognize in him distinguished ability, joined to humble piety and unaltering faith.

Without controversy he has preached the gospel of peace in love.

We shall miss his cheerful presence, his hearty sympathy and godly counsel. In our memory of him will always abound a sincere feeling of deep gratitude for the example of an unselfish and Christian life, manifest, at all times, in his walk among us. This we believe to be the greatest sermon that can be preached.

The sundering of the ties which have so long bound us together, is painful, but in the bonds of Christian love we are inseparable, and in the home of his youth and mature manhood the admiration for his sterling qualities as a citizen is unfailing.

Grateful for the privilege of our association with him in the past, we follow him through all the future with our love and with our prayers.

C. T. PALMER,
Church Clerk.

Happy Home Wedding.

REV. CHARLES ELLIOTT AND MISS MARY HACKETT UNITED.

Rev. Charles G. Elliott and Miss Mary Phillips Hackett were wedded Thursday night at the home of Rev. and Mrs. J. A. Hackett. The father of the bride, assisted by President L. M. Stone, of Stone College, officiating. Mr. Elliott is the popular and successful pastor of Emmanuel church in our city and one of the strong young men of the rising ministry, and Miss Mary is the eldest daughter of Rev. J. A. Hackett—so well and favorably known as a minister and editor throughout Mississippi, who has all the traits of amiability, loveliness and practical piety, to make an ideal "preacher's wife."

A small company made up of relatives and a few friends was present to witness the ceremony and express their congratulations. The refreshments were served by Annie, the little sister of the bride, assisted by two of her little friends, Blanch and Alice Strong. The decorations were quite attractive, and the presents numerous, valuable and beautiful. The young couple went immediately to their own home, already secured and furnished by the provident and thoughtful young preacher, where they take up together at once their line of pastoral and church work in which they both delight, and for which they seem so well fitted, and where the best wishes and prayers of a host of friends follow them.—*Meridian Daily Herald.*

Again we congratulate you.

TEMPERANCE.

We are of the opinion that the use of alcoholic liquors as a beverage is productive of a large amount of physical and mental disease; that it entails diseased appetites and enfeebled constitutions upon offspring; and that it is the cause of a large percentage of the crime and pauperism in our large cities and country.—*Medical Association of the United States, Detroit, 1874.*

We are of the opinion, 1. That a large portion of human misery, poverty, disease and crime, is produced by the use of alcoholic drinks as a beverage. 2. That total abstinence from intoxicating liquors, whether fermented or distilled, is consistent with and conducive to the highest degree of physical and mental health and vigor, and would greatly promote the health, morality and happiness of the people.—*Ninety-six physicians of Montreal, 1873.*

We are of opinion 1. That a very large proportion of human misery, including poverty, disease and crime is induced by the use of alcoholic or fermented liquors as a beverage. 2. That the most perfect health is compatible with total abstinence from all such intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, etc. 2. That persons accustomed to such drinks may with perfect safety discontinue them entirely, either at once, or gradually after a short time. 4. That total and universal abstinence from alcoholic beverages of all sorts would greatly contribute to the health, the prosperity and happiness of the human race.—*2000 physicians of Great Britain.*

At the request of Hon. A. F. Fox, member of congress, the Chief Clerk of the Board of statistics reported the following:

"Sir—Replying to your request in part, of the 3d inst., I have the honor to state that the quantity of spirits and fermented liquors withdrawn for consumption during the last fiscal year was as follows:

"Spirits distilled from apples, peaches, grapes, pears, pineapples, oranges, apricots, berries, and prunes.—(Gallons) 1,146,131.

Spirits distilled from other material than the above mentioned.—(Gallons) 68,833,231.

Fermented liquors, (barrels) 34,423,004. Estimated gallons; 1,376,923,760.

Estimated grand total, (gallons) 1,446,903,122.

Domestic wine being untaxed, this office has no statistics of the quantity.

Your letter has been referred to the Bureau of Statistics for reply as to the quantities imported.

Respectfully yours,

A. C. BLISS, Ch'f. Cl'k.

This enormous amount of liquor pays taxes to the government for the legal right to make drunkards, paupers, thieves, felons, heart-broken widows, disgraced and disgraceful children.

For what do we have government for anyhow? Is it for the protection or the destruction of our people?

As long as the liquor traffic is legalized it is for the destruction of the men and boys, and the cursing of the homes of our people.

The General Association.

On Wednesday, November 23, we left our home on our way to the General Association, to convene with the Spring Hill church, Jones county, on Saturday the 26th. Taking Meridian in our way, we spent a very pleasant time with our children and old-time friends. Thursday being the 24th, and Thanksgiving Day, by request, we addressed a large congregation in the First Baptist church. The remembrance of so much kindness shown us there is retained with freshness and much appreciation. Arriving at Laurel in the evening, friends and brethren were ready to conduct us to their homes and make us comfortable for the night, and convey us to the place of gathering when morning came. Friday was Board meeting day. The attendance of members was good, and our work considered in a hopeful condition. It is true, the failure of Elder Wilson to give satisfaction as our missionary in Mexico produced embarrassment, but only for a time. The meeting of the Board was harmonious. The attendance of the delegates from the churches and the associations was good, considering the state of the weather, and their business aims well concentrated. The annual sermon was preached by Elder G. W. Rainor, Bro. L. J. Caughman, the principal in appointment having failed to attend. The sermon was scriptural, pointed and well delivered. Business was harmoniously transacted, speeches short; nor was there a word of personal unkindness uttered, and where differences

of opinion existed as to business brought up, they were amicably adjusted. On account of the character of the weather, preaching was more or less interrupted. Yet the standard of doctrine was high, and the style of delivery earnest and forcible. The body was bountifully and comfortably entertained as to food and lodging, each seeming to do his best. On Sunday, cold as it was, between one thousand and fifteen hundred people had dinner on the ground, served in true Mississippi style, heartily, abundant and in love. The body adjourned feeling that our work is in a good condition at the present, and hopeful for the future. The former officers were re-elected, showing that they are counted faithful. The next session was appointed to be held with the Beulah church, Newton county. Thank God for his abundant mercy.—*Mississippi Baptist.*

[We were anxious to attend the General Association, but failing to do so, we gladly place Bro. Clark's report of that meeting before our readers.—Ed.]

Now and then we hear a cry for a \$1.00 Baptist paper in Mississippi. To those who wish such a paper we earnestly commend *The Mississippi Baptist*, published and edited by Rev. N. L. Clark, at Newton, Miss. No truer Baptist, nor better man, can be found than Bro. Clark. He is our father in the ministry, and

we esteem him highly. If you want a cheap paper, send to him.

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T. J. BAILEY, BUSINESS MANAGER.

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ANNOUNCEMENT.

The Baptist is designed to take the place of both the Record and Layman. Sample copies are mailed to the subscribers of both the old papers. We trust that every one who receives a copy will examine it carefully, and become a regular subscriber. The paper will not be continued permanently to any who do not order it, except those who have paid ahead to one, or both, of the old papers. Those who paid in advance to either of the other papers will receive the new paper for the time paid. Those indebted to the Record or Layman, or both, may remit to this office. Any who pay the cash for the paper between now and Jan. 1, 1899, will receive it from the time of such payment until Jan. 1, 1900, for \$2.00.

We hope to receive subscriptions and money rapidly, as we are anxious for all the Baptists in the State to take The Baptist from the start.

We will take pleasure in correcting any mistakes in names, dates or anything else.

T. J. BAILEY, Bus. Mgr.

EDITORIAL.

The Source of Happiness.

"During my whole life I have not had twenty-four hours of happiness."—Prince Bismarck.

This declaration, by one of the world's greatest statesmen, is worthy of serious thought. From whence does happiness come?

Let us briefly look at some of the elements that entered into the life of Bismarck. Physically he was a wonderful man. He was a stranger to the dyspeptics and rheumatisms that prey upon a great many men. He enjoyed that blessedness of health from youth to old age. So if health could have given happiness it was his.

He had great intellect. Few men have ever lived who had stronger intellectual powers. He grappled with great questions like a giant would grapple with a pigmy. Added to his native powers of mind, was the highest culture that every advantage could afford. So if cultured intellect could have given happiness, then this glorious boon would have been found with Bismarck.

Added to his physical and mental endowments, he was a son of fortune. Never a day in his life did he know what it was to be embarrassed financially. Every pleasure that wealth, and social standing could give, were at his feet. If happiness had been in these, then happiness had been his continually.

But what about power? It is said some men could not be happy without power. But can power give happiness? The Czar of Russia never had the absolute power over his subjects that Bismarck had over the Empire of Germany. "Whom he would he cast down, and whom he would he set up."

Added to this he had the respect of his people, and of the civilized world, as few other Princes ever had. If happiness comes with health, intellect, culture, wealth, social standing, public esteem and power, if from any of these, singly, or from all of these, combined, then Prince Bismarck must have been a happy man. But he tells us he never had a day's happiness in all his long and eventful life. This being true, he has furnished the world with an illustration of the fact, that happiness is not to be found in any, or all, of these

sources, where so many deluded men have vainly sought her rich treasure was stored.

We have examined the sources so often depended upon for happiness, and have found them "broken cisterns, that can hold no water." But when we take the Word of God, which is "a lamp to our feet and a light to our path," we soon discover the glorious fountain of happiness. Paul, quoting from David, says: "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." It is sin that makes men unhappy and miserable. "The way of the transgressor is hard."

Sin, like Baldo's ghost, "will not down at our bidding," and no man can be happy while his "sin is ever before him." But God, graciously pardons the iniquity of those who come penitently to him in Jesus' name. Yea, he covers their sins with the robe of his righteousness, and declares that he will not impute sin to them at all. The man who is in this condition is bound to be happy. But this happiness is greatly increased by its expression. The grounds of happiness are pardoned sins, and the imputation of the justifying righteousness of Jesus Christ.

But this state of mind and heart places us in an attitude where we find our greatest happiness in devotion to God, and self-denying service to our fellow-men. This man whose life reaches this model is happy three hundred and sixty-five days in every year. This man—like Paul—may be "sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

"Tis not in title nor in rank,
Tis not in wealth like London's bank,
To make us truly blest;

If happiness have not her seat,
And center, in the breast,
We may be wise, or rich, or great,
But never can be blest."

Dr. W. T. Lowrey, on his return from attending his mother's funeral, brought his family with him to Clinton. They are now in their "own hired house" trying their first experience at house keeping. With a quarter of a dozen little children their home will not be dull.

We are glad to call attention to the advertisement of W. C. Johnston in another column. "THE WHITE" leads the other machines now.

Price of the Paper.

Brethren sometimes complain of the price of the Baptist and Reflector. They think \$2 is too much to pay for a paper. But let several facts be borne in mind: 1. The uniform price of every State paper in the South, with one exception, is \$2. 2. When something was said at our recent State Convention about reducing the price of the Baptist and Reflector the Convention unanimously voted against the reduction. They thought that a reduction in price would mean a reduction in value, and they felt that Tennessee is worthy of the very best paper which can be given. 3. No Baptist paper published at less than \$2 has lived for more than a few years in the South, while the \$2 papers have been permanent. 4. No publisher of a Baptist paper in the South, even if the price is \$2, has grown rich. The fact is that most of them have had to struggle along under debts and burdens. It takes every cent of the \$2 to pay the expenses of the paper, and sometimes even more. As for ourselves we have made a living out of the paper, but we haven't yet made a fortune. 5. \$2 seems cheap enough, certainly, for a religious paper like the Baptist and Reflector, for instance. This is only four cents a week. Where else could you get so much and so good literature for the money? We try to give you the worth of your money and more.—Baptist and Reflector.

As the little boy said, by his prayers on the wall, those are our sentiments.—Ed.

We learn from the Mississippi Baptist that Elder Isham Johnston, a Choctaw Indian Missionary, preached at the recent session of the General Association. These Mississippi Indians are very poor, but they have several orderly churches, and a great work has been accomplished among them. They have been evangelized mainly through Rev. N. L. Clark, and those who have co-operated with him.

We have a number of pastorless churches in Mississippi and there are a number of good men that might be brought to our State. Among whom we would mention Dr. C. E. W. Dobbs at Washington, Ind. Dr. Dobbs is well known and any of our vacant churches would do well to obtain him as pastor.

NEWS AND NOTES.

Truth contains the elements of its own defense.

Bro. Bowen's sermon is one of the few long ones that it will pay to read.

Bro. L. S. Leroy says: "You will please send me the paper from the first issue. I want to be a regular subscriber from the first issue on."

Rev. T. B. Ford sends the cash for THE BAPTIST and says: "It will soon find its way into the hearts and homes of all Baptist people in Mississippi."

Rev. Chas. A. Loveless says: "Dear Baptist: I have seen you. I like your appearance. Put me on the roll as a life time subscriber."

Rev. W. F. Yarborough, of Crystal Springs, and Rev. J. F. Hailey, of Clinton, were pleasant callers in THE BAPTIST office a few days ago. Come again, brethren.

Mrs. J. H. Covington writes: "I am well pleased with the paper, and I shall do all I can to get others to take it, for we need such literature down here in this Delta land of ours."

Bro. H. H. Parnell says: "I don't think my time is quite out yet, but I will send you money for renewal with first money I send. I don't want to miss a single copy."

One Rev. T. W. Fowler is reported by the Baptist church at Pine Bluff, Miss., as an impostor. We file their resolutions in this office for reference. Let no church be deceived by him.

Miss Laeta Durham, of Blue Mountain, Miss., is one of the noblest, of the noble young Christian women of our knowledge. She sends her subscription and says: "My best wishes are with our new paper."

Prof. G. T. Howerton says: "I saw two copies of your new paper. I congratulate you. Enter me as a subscriber and I will remit soon."

Much obliged, Professor.

Rev. J. A. Lee, of Byhalia, has resigned the care of the church at that place. We hope some other good church in the State will secure his services. He is an excellent young man, with splendid gifts, and we hope he will not be allowed to lie idle long.

We are glad to note that Rev. I. H. Anding of Summit, is able to report for duty after a long trying spell of sickness. We sympathize with him in his affliction, but often these things are in mercy sent. The Master says: "What I do thou knowest not now, but thou shalt know hereafter."

Peyton Jacob, of Fayette, Miss., a sprightly boy of fifteen years old, made THE BAPTIST a pleasant call a few days ago. He is a Baptist boy and called to arrange with us for the printing of a prospectus of a new paper that he proposes publishing monthly. We make our best bow to the young editor and wish him much success.

Rev. J. E. Phillips writes: "So I find when you begin to fill this bill, eight copies of our paper will come to our little flock. There are six other homes."

This is good for Post Gibson. But then there is a Phillips there at work. Success is assured with the co-operation of our pastors.

Bro. Parnell says, "I am going to try to get THE BAPTIST in every home of our church. Our church has made me agent to take subscriptions for the paper." This is "a new departure" and, a move in the right direction. Why not each church in Mississippi have an agent to take subscriptions for THE BAPTIST? It works for their interest.

Our noble friend, Rev. J. S. Berry, of Blue Mountain, in sending his subscription, and that of another, expresses the opinion that all the preachers ought to take subscriptions for THE BAPTIST without any commission except those who devote their time to the agency work. This is exactly right. We send the paper to every preacher for considerably less than its absolute cost.

Bro. E. Donally writes about the paper. "It is new, neat and newsy in the purpose for which it is designed. May it prosper in its undertakings and be steadfast in the

work of the Lord. It should be read by every Baptist in the State, and I hope ere long it will be in every home."

We certainly thank the brethren for their good deeds and kind words.

Rev. M. K. Thornton, of Marlin, Texas, writes, "Find inclosed \$3.60 to pay whatever I owe on Record and Layman, and one years subscription on THE BAPTIST. May God bless your work. The Lord willing I shall spend the holidays in Mississippi. I shall be at Okolona. Fraternally,

M. K. THORNTON."

Glad to hear from you Brother T., and hope you will call at THE BAPTIST office soon.

A Name.

A name may be a great burden. To bear the name of some honored family is a heavy load. It excites great expectations and makes great demands. A son of General Lee, or of Jeff Davis would carry a heavy burden among men in the South.

But a good name is rather to be chosen than great riches. Conduct corresponds with profession; reputation answers character; man is what he claims and is said to be.

The church in Sardis had a name to live and yet was dead. How much was included in that name! Yet the church was dead! What a burden that name was! How mocking the attention which it attracted! How vain the expectation which it excited! It is well to have a name if the person answers to it, if the character and life sustain the reputation.

But a name is often a buoy to life amid its storms, an inspiration to continued exertion, a sustaining force under temptation, an encouragement to a true and honorable life. A father says to his son: "My boy, while you are away remember whose son you are." An apostle exhorts Christians to so live that men will not blaspheme that honorable name by which they are called. A soldier in the army of Alexander the Great who was cowardly, was informed by that general that he must do one of three things—fight, quit the army, or change his name, that no cowardly man could remain in his army and bear the name of Alexander.

H. F. S.

It is harder to do wrong than right if we but knew it.

Mississippi College Items.

BY A. J. A.

Last Sunday we had the pleasure of a visit from our much esteemed Brother Yarborough, of Crystal Springs. At eleven o'clock he preached a very helpful sermon, taking as the basis of his discourse Esther IV-14. His subject was "The Proper Use of Opportunity." This people would like very much to have Brother Y. for pastor, but he is so wedded—not to his idols but to the good people of Crystal Springs, that I guess, we'll have to let them keep him.

Dr. Lowry and family arrived last Tuesday and are cosily domiciled in what is known as the Walne home. Mrs. Lowry and children would have come some weeks earlier but for the continued illness of Mother Lowry. They are here now, however, in the enjoyment of full fellowship in the church, they having already united with our church.

One of the characteristics of true greatness is to appreciate fitness of things. When the students learned of the death of Dr. Lowrey's mother, they at once telegraphed him resolutions of condolence. He, from the fullness of his great heart wrote them the following letter, with no thought of its being published. It is hoped that the young people especially, will ponder well the noble lesson it teaches.

Married.

In Pontotoc, December 6, 1898, pastor R. A. Cooper officiating, Mr. Frank Souter and Mrs. A. H. Helms. Mr. Souter is the head of a good hardware establishment, president of the Pontotoc bank, assistant superintendent of the Sunday School and is one of the best pastor's assistants any pastor ever had among laymen. The bride has not been so long amongst us but has made great inroads into our confidence as possessing large common sense and piety.

R. A. C.

Dr. B. R. Womack is at Greenville, Tex., and not Waco, as we reported. We were glad to get a letter from him, which our readers will see in another column. He will always have our prayers and best wishes.

In Porto Rico.

BY WILLIAM H. SLOAN.

The introduction of the Gospel into the island of Porto Rico by Baptists, who are also the first of any denomination (except Church of England) to enter the country, ought to be of interest to our many friends in Missouri. Having become somewhat impaired in health, owing to the constant strain of five years' efforts in the city of Mexico, we sought a temporary change of climate in Porto Rico. A government mule, bundle of Bibles and Testaments, and several thousand tracts, along with a tongue that found little difficulty with the Spanish language, furnished the means by which we have been enabled within a few weeks to sow Gospel seed all along the southern coast of the island; across the country along the great military road, and will, we trust, avail to complete the itinerary from San Juan through all the cities of the northern and western coasts.

We left the City of Mexico October 15th, arrived in Ponce on the 27th of the same month; and preached the first sermon on the 29th. The service was held in a grove occupied by a Battery of the U. S. Artillery, and was attended by a large number of people. We stood on a decayed log, and discoursed for about an hour on the differences between Protestantism and Catholicism, and plead with our hearers to renounce the errors of the latter, and embrace the doctrine of the New Testament, along with a personal faith in Christ as the Saviour. Expressions of assent were heard on all sides; some shed tears; others thanked God for the good news; and still others insisted on kissing the hands of the preacher. Talk of the privilege of preaching the Word to a large congregation in a city church! There is no blessing like that which comes to a man when with a full heart and burdened desire he announces to a needy people for the first time, the power of the blood of Jesus to cleanse from all sin. There is no joy like it this side of Heaven. The 29th day of October, 1898, in Ponce, will always live in our memory as one of the most precious in our earthly life.

From Ponce the government mule (kindly loaned us by an American officer) took us to Jaana Diaz, where several hundred tracts were distributed; the Word preach-

ed and where we passed the night. In this way we successively visited the towns of Santa Isabel, Talinas, Aguirre, Cuayama, Cayey and Caguas, where we now are. At Aguirre we had a precious service, and thirty-one people begged to be baptized in the sea close by. We thought they should be more fully instructed before taking so solemn a step, and it was with a heavy heart we left them.

Everywhere the Gospel we preach is gladly received and the priests are unable to prevent the people from listening. The island is ready to hear the Word; provided it be lovingly and faithfully presented. Within one year a large part of Porto Rico might be won to Christ. Preachers and teachers thoroughly acquainted with the Spanish language should come at once and possess the land.—*Central Baptist.*

Caguas, Porto Rico.

Is It Only a Dream?

"Not long since there passed under my eye an article headed, 'A Worker's Dream.' When that article was put aside new emotions went surging through my soul. It was of a minister who had worked unto weariness. The church grew on his hands, and on all lines there was success. The work of God touched them on all sides. At last, overcome by a sense of fatigue he became semi-conscious. Suddenly a stranger entered the room without any preliminary tap, said the dreamer, 'I saw in his face benignity, intelligence, and weight of character; but though possibly well attired, he carried suspended about his person measures and chemical agents, and implements, which gave him a very strange appearance. The stranger came toward me, and extending his hand said: How is your zeal? I supposed, when he began his question that the query was to be after my health, but was pleased to hear his final word, for I was quite well pleased with my zeal, and doubted not the stranger would smile when he should know its proportions. Instantly I conceived of it as a physical quantity and putting my hand into my bosom, brought it forth and presented it to him for inspection. He took it and placed it in the scales, weighed it carefully, and I heard him say, one hundred pounds. I scarcely could suppress an audible note of satisfaction, but I caught the earnest look as he no-

ted down the weight, and I saw at once he had drawn no final conclusion, but was bent on pushing his investigation. He broke the mass to atoms, put it into his crucible, and put the crucible into the fire. When the mass was thoroughly fused he took it out and set it down to cool. It congealed in cooling, and when turned out on the hearth exhibited a series of layers or strata, which all at the touch of hammer fell apart and were severally tested and weighed, the stranger making minute notes as the process went on. When he had finished he presented the notes to me, and gave me a look of mingled sorrow and compassion, and without a word except, 'May God save you,' he left the room. I opened the notes and read as follows:

"Analysis of the zeal of Junius, a candidate for a crown of glory. His zeal, 100 lbs. Bigotry, 10 parts; personal ambition, 23 parts; love of praise, 19 parts; pride of denomination, 15 parts; pride of talent, 14 parts; love of authority, 12 parts; love of man, 3 parts; love of God 4 parts. Total 100 pounds.

"Only seven pounds of pure zeal. I had become troubled at the manner of the stranger, especially at his parting look and words, but when I looked at the figures, my heart sank as lead within me.

"At first I was ready to dispute the record, but it was of no avail. Said he, 'I suddenly cried out, Lord save me, and knelt at my chair with the paper in my hand and my eyes fixed upon it. At once it became a mirror, and I saw my heart reflected in it. I saw it, felt it, and I besought God to save me from myself. With a loud cry of anguish I awoke. I had prayed in years gone by to be saved from hell, but to be saved from myself was the absorbing cry of my heart now."

Thanksgiving.

The Puritans, unable to brook the formality and numerous festival days of the established church, made for themselves a Thanksgiving day. At Plymouth, 1621, Gov. Bradford "sent four men out fowling that they might, after a more especial manner, rejoice together."

In 1623, when a gracious rain had come, succeeding a long drought, the Governor appointed a day of thanksgiving, and a similar appointment was made in 1632, be-

cause of the arrival of supplies from Ireland.

During the Revolution, Thanksgiving day was observed, being annually recommended by Congress.

In 1784, there was a day of Thanksgiving for peace, and in 1789, Washington recommended a day of Thanksgiving for the adoption of the Constitution.

In 1864, the present practice became a National Annual Thanksgiving, custom fixing the last Thursday in November.

According to one of eminence, thanksgiving implies (1) a right apprehension of benefits conferred; (2) a faithful retention of benefits in the memory, and frequent reflection upon them; (3) a due esteem and valuation of benefits; (4) a recognition of those benefits with a willing mind, a vehement affection; (5) due acknowledgment of our obligations; (6) endeavors of real compensation, or, as it respects the Divine Being, a willingness to serve and exalt him; (7) esteem, veneration and love of the benefactor.

Another has said: "Man is a religious animal." And yet how derelict in "a right apprehension" of conferred benefits!

He often worships the gift, not seeing the Giver. His reflection is, frequently: "How shall I add to the present benefits?" unmindful that it is from "the Father of lights" all come. He receives with "a willing mind"—willing to take of "the kingdoms of the world and the glory of them," while Lazarus, in rags, lying at the gate, must have never a crumb. And let the preacher preach never so loudly, the need of the heathen, he lays it—his boardings—where it never sees the light till Mardi Gras. (Thanks for the exceptions to this rule.)

"Blessings for which we should be thankful are (1) temporal, (2) spiritual, (3) eternal, (4) all that is past, what we now enjoy, and what is promised; for private and public; for ordinary and extraordinary blessings; for prosperity and even adversity, when rendered subservient to our good."

On Thanksgiving day, the Port Gibson Baptist church sent a "Thanksgiving box," valued at \$30.00, to the Orphanage in Jackson. It was inspiring to see the zest on the part of our people. One brother, eighty years old, walked four miles to contribute a dollar. If this is not religion, it is hardly found in the earth.

J. E. PHILLIPS.

Brazil.

BY W. B. BAGBY.

I must tell your readers something of our South American affairs. Our great field never seemed so prepared for Christian work as now. Over the whole republic there continues a spirit of inquiry and investigation. Willing ears are lent to the messenger of the cross, and tracts and Gospels are eagerly read. As I journey by rail from place to place, I generally carry packages of leaflets and tracts and offer them to my fellow travellers, who diligently read them. Often some whom I have passed by, come to me and ask for copies for themselves and others. New opportunities for preaching at unoccupied stations constantly present themselves, and as a rule we are welcomed by many with expressions of satisfaction and joy.

Just now I am preaching once a week up in the mountains near Rio, where we are living, and the country people come long distances to attend the meetings. They pay close attention, and several seem to be converted, or very near the kingdom.

On Sundays I am always away in Rio, or in Minas State, or San Paulo, and so cannot preach here, but Mrs. Bagby has a class for the women and children, and they come very regularly to listen to the old, old story.

In Rio we preach at four different points, and several young men of the church are always ready to offer their services, either for week nights or Sundays. None of them receive any salary from the mission or church.

Our congregations continue to be very encouraging and recently we have had several conversions.

The Lord has given me a good co-worker in Bro. C. D. McCarthy, a big Irishman, who was for some years in Spain, preaching at Valladolid and Madrid. He became a Baptist in Dublin, and for awhile was pastor there. We trust that he can stay with us in Rio, and that he may do a great work for God in that Babylon with its 700,000 souls.

If we just had our Bro. Soren back from William Jewell, and a fixture in Rio also, we would greatly rejoice. Sorrowfully we've had to give up all present hope of seeing J. L. Downing return to our waiting arms. What a hug the Brazilian brethren would give him were he to appear in our midst!

Up at Bello Horizonte, the capital of the mammoth State of Minas, we are making progress, and the outlook gives great promise for the future. It is a brand new city, located in an elevated valley, and filled with substantial and handsome buildings. It has a mixed population from every country of Europe; and from several of America, besides men from Africa and some of Indian blood!

Away in San Paulo State is our American Colony, and a Baptist church where I preach quarterly, in English and Portuguese. The brethren pay the expenses of the journey. Good congregations always greet me there, and God has blessed us with souls saved and His cause strengthened.

Our active Bro. Ginsburg is as busy as ever in Campos Mission, and has rejoiced over many additions this year to the churches in that region. A new church was organized in his territory some months ago.

Bro. Thos. C. Joyce, like Bro. McCarthy, a new addition to our ranks, and an Irishman also, is now a co-laborer with Bro. Ginsburg, and is doing excellent work in Campos.

I must not omit to mention the work of two noble Baptist women who are at Bello Horizonte, teaching and doing mission work. These are Misses Wilcox and Steuiger, who came out two years ago from the United States, trusting to God and their own resources for a support, and eager to serve the Master in any way. Miss Steuiger is now receiving a partial salary from the Board.

We are rejoiced to hear of the return of Bro. W. E. Entzminger to his Pernambuco home and work in North Brazil. Entzminger is full of zeal and good works and knows how to define mission work.

Z. C. Taylor, the veteran, is toiling on at Bahia, aided by his devoted companion, and is abundantly reaping from his years of service. He has welcomed a goodly number of converts into the fold this year.

On the Amazon, Eric Nelson continues to preach and journey and scatter tracts and Bibles. He has a mighty field around him and God is blessing his labors.—*Ex.*

Help the Negroes.

Brothren, when an association or conference convenes near you, visit them, help them with their reports, and they will appreciate a talk from you.

A Newsy Little Letter.

The following is from a little boy in Corinth about ten years old. It is a model of a newsy letter:

"CORINTH, MISS., Dec. 4, 1898.

Dear Dr. Searcy:

I thought I would write you a short letter. We are all well. My grandmother is dead; she died the 28th of October last. Capt. Henderson's house burned to the ground a few days ago; he saved some of his things.

One of Mr. Hall's little girls and Mr. Ed. Jones' little boy have the diphtheria. Cousin Egbert Weston preached to our church today.

I am still ringing the bell. Bro. Candler is giving me ten cents a week for it. Mr. Mark Bynum's little baby has two teeth.

We have moved down back of the Baptist church, where Mr. Mark Bynum used to live. Aurie is still at the Exchange.

Mr. Meadows' little boy got hit in the head by a negro, but the boy got well.

Mr. Houston Jones' little boy, Alphonse, died of diphtheria, and also Mr. Steel Park.

Mr. Joe Kimmons died with typhoid fever.

Mr. Baxter is having a two story building, between Mr. Borrouns and where Mr. Collier used to keep put up.

The streets down before the Compress are full of cotton.

How are you getting along with your paper? Mama said she would like to see you and Mrs. Searcy very much. Mama has a bad cough. We all want to see you and Mrs. Searcy. Yours very truly,

PATRICK CLEBORNE GRACE."

Yazoo Association held its recent session at Lexington. We reached there on the second day of the session, December 2nd. We found our esteemed Brother, Rev. J. T. Ellis, presiding with much ease, and grace. We failed to get the secretary's name. This is a very vigorous body. They reported 83 baptisms, 21 deaths. Total membership reported 1,822. Many excellent reports were adopted. We were specially pleased with the reports on YOUNG PEOPLE'S and WOMAN'S WORK. Our home was with Brother and Sister George Stigler. Miss Annie, their elegant daughter, is a stockholder of this paper.

We enjoyed meeting Mrs. Wilson, the mother of Mrs. Stigler. We enrolled a good list of subscribers to THE BAPTIST.

Once More.

To the belated subscribers of the *Baptist Layman* we make one more appeal. We have urged time and again a settlement of the small amount due us on subscription. You have not heeded our appeal. No doubt you are tired of these duns. We are heartily tired of making them, but what else to do we are at a loss. The amount of each is so small but the aggregate is much to us. We have several thousand dollars due us, and we must close up our old books. Now please, dear brother, send the small amount due, and do so at once.

Your brother,

W. A. HURT.

Winona, Mississippi.

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Address: BAPTIST SUNDAY SCHOOL BOARD, 167 N. Cherry Street, Nashville, Tenn. J. M. Frost, Secretary.

WOMAN'S WORK.

CONDUCTED BY MRS. M. F. SEARCY, JACKSON, MISS.

W. M. U. Topic for December, "Cuba."

"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

The twelve years' work of our missionaries in Cuba has been one of the marvels of modern missions. Since January, 1896, there have been baptized into the fellowship of our churches about 3,800 members. Most of the male missionaries have been driven from the island, but the work goes on.

Study Topics—Foes to mission work in Cuba: Deliverance at hand; What freedom costs; Have our missions languished? Effect of Baptist principles.

We call special attention, to Sister Pace's request. Have not received the literature, therefore don't know just what it is. But sisters, let us be sure that each one of us makes an offering Christmas for our work in China.

Let us not forget Cuba. This is such a promising field, since it is our mission study for this month, let us read all we can get telling of the situation and the needs of work in Cuba, so that we may know the great demand of this field on us just at present.

We call attention to the mistake we made last week. The address of our sister who has charge of our Sun Beams and band workers, Mrs. Nettie S. Whitfield, of Carrollton, Mississippi, instead of "Canton." We are sorry that so few societies have reported their work to Sister Whitfield. We had hoped to have reports from a great many of our children, since children love to work for missions. I hope that they will not forget to report their work for the encouragement of other workers.

We commend the following reports from the Yazoo Association:

LEXINGTON, MISS.,
Dec. 5th, 1898.

Mrs. M. F. Searcy, Jackson, Miss.

DEAR SISTER—Our Yazoo Association met with the Lexington Baptist Church on the first inst. and continued until the third, when it adjourned to meet with the Greenwood Church Wednesday be-

fore the first Lord's day in September 1899.

The ladies had a call meeting at the M. E. church, on Friday, December 2nd, at 2:30 p. m. Our vice-president, being Mrs. Buford, of Pickens, was asked to take the chair.

After singing Haven of Rest, Mrs. Whitfield was nominated vice-president; Miss. Bell Stigler was asked to act as Secretary of the meeting.

It was agreed that each society send Mrs. Whitfield 50 cents for literature.

Mrs. Buford pledged 50 cents from the Pickens W. M. U. Mrs. R. L. Wilson pledged 50 cents from the Vaiden W. M. U., and Mrs. Hooker the same amount from the Lexington W. M. U.

The meeting then adjourned, and Mrs. Foster was asked to take the stand and tell about the work at the Orphanage, which was very interesting, and appreciated by all.

MISS BELL STIGLER.

If organization is an element of success, and all agree that it is, it behooves the ladies of our churches to organize themselves into a working force. Where, it is at all practicable, every church ought to sustain a live Women's Missionary Union. Women, when informed and convinced of their duty, are, as a rule, faithful to perform it; therefore the object of the Union is to educate, to disseminate information concerning our denominational work. We highly commend the work of the women, and fully believe a greater career of usefulness awaits them. We are to remember that the Woman's Missionary Union is not primarily a money making scheme, but, as the name implies, a Missionary Union.

We, your committee, recommend

1. That the societies look to the cultivating of the devotional spirit.
2. That each pastor gives to this work, his co-operation, support, and attendance upon its meetings.
3. That each Union sends to the vice-president of the Association one dollar each year to defray expenses of stationary, etc.

Respectfully submitted,

G. B. BUTLER,

M. V. NOBSINGER.

HAZLEBURST, MISS.,

Dec. 2d, 1898.

Dear Mrs. Searcy—We are sending out the Christmas envelopes and programs, and some letters with them. I will ask Mrs. Aven to send you copies of all. Please

call attention to the Christmas offering, and urge the societies to do all they can, however small. Keep notices of it in the paper until after Christmas. It isn't too late to give it in January. I hope you are well. May God bless you in your work. Yours,

S. D. PACE.

Missions in Cuba.

The calling of the name Cuba sends a thrill through the heart. It is hard to find a person who is not joyous at the thought of freedom for the people who have been so long in bondage. There is so much to say of the land of Cuba that one hardly knows where to begin.

I. The Cuba of the past.

The past history of Cuba is one long, sad story of oppression, poverty, slavery, and mistreatment. The possessions of the people could hardly be called their own, for the tax levied by Spain was so enormous that it was buying the privilege of toiling and breathing and that at great cost. Time and again the people have rebelled, feeling that there was no hope for themselves and their children but slavery. The final outbreak came in 1895. Since then human speech can not picture the scenes of that bleeding country.

II. The Cuba of the present.

Nearly 100,000 Spanish soldiers are about to be compelled to leave the island. Towns and villages have been destroyed. Great portions of the country have been laid waste. People are dying from neglect, disease, and hunger. Poor, emaciated mothers walk the streets of Havana begging with skeleton babes in their arms. Resident Spaniards and Spanish soldiers, priests and officials have used whatever they chose, and have done almost, if not everything that they choose to do, while the people starve before their eyes.

III. The Cuba of the future.

In brief, it may be said that the Cuba of the future will be what the Christian spirit of the American people are willing to make it. Just as the people were not able to meet the condition in which they were placed, and free themselves from human thralldom without our help; just so are they unable to do and be what they ought without our help. The whole of Cuba is ripe for the Gospel to day. Their physical needs will have to be met also that multitudes may be saved from death; a greater multitude

must be saved from eternal death. —Earnest Worker.

Cuba, Old and New.

Cuba is about 760 miles in length; and the breadth at the narrowest part, near Havana, is from 30 to 36 miles; at the widest part in the east, 125 miles.

The area of Cuba is 45,000 square miles, or about equal to that of Pennsylvania.

Cuba, in form a thin, irregular crescent, has a coast line of 2,290 miles, or of nearly 7,000 if all indentations are included. About half of the north coast is open, and an equal portion of the south, affording many fine harbors capable of easy defense. The country is in general mountainous, and this physical feature has enabled the insurgents to maintain their struggle against overwhelming odds.

Railroads—The railway lines comprise about 1,000 miles of track, controlled by ten companies. In addition sugar planters have built narrow-gauge branches to connect their estates with the main lines. The land facilities for travel and transportation are far from satisfactory. There are frequent coastwise and foreign steamers connecting the coast towns. The telegraph system is under government control, and wires connect all the principal towns and villages. Telephonic communication is, as yet, confined to Havana and suburbs, and controlled by government.

Provinces—Each of the six provinces bears the same name as its chief city, and is divided into judicial districts. Pinar del Rio is the famous tobacco region; Havana province yields all the various agricultural products of the island, and is the principal manufacturing center; Matanzas is a center of sugar production, and one of the richest and best developed portions of the island; Santa Clara was one of the first settled, and has large sugar plantations and factories; Puerto Principe is mountainous and largely forest and cavernous; Santiago de Cuba abounds in the products of the other provinces, and exceeds all in mineral riches, yielding gold, copper, iron, manganese, mercury, zinc, asphalt, marble, alabaster, rock crystal and gems.—Missionary Review.

He who is discouraged is undecided, because he perceives before him only a choice of evils and indecision is the worst of evils in matters of importance.—Napoleon.

Always Tell the Truth.

Truthfulness is a mark of Christianity. The heathen go astray, speaking lies as soon as they are born. In China a mother will give her boy a reward for the best falsehood that he can tell. Beginning so early, and regarding it such a fine thing to tell wrong stories, they become skillful in falsehoods.

Some parents in Christian America are very careless in this matter. It made my heart ache one day when I saw a lady in a street car trying to keep her little boy awake by telling him that, if he went to sleep that man who had all those teeth in his window (referring to a dentist's office they had passed) would come into the car and pull every tooth out of his mouth. The little fellow looked up dreadfully scared, and did his best to keep awake; but I thought to myself, when he finds out what a wrong story his mother has told, he will not believe her when she tells the truth.

He will be like a little fellow I heard of once, whose mother told him that if he went to play in a bark from which the men had been drawing sand for building, a bear would come out and eat them up. One day another boy tried to coax him to go there and play, but he said, no, he was afraid of the bears. The other boy said there were no bears. "But there be bears, cause my mother said there be bears."

While they were disputing the minister happened to come along and they asked him if there were bears in the sand bank. He told them there were none. "But," said the first little boy, "my mother said there be bears there." "I am sorry she said so," said the minister, "but the truth is, there is none."

The child began to cry, and started for home as fast as he could go. "O, mamma!" he said, "did you tell me a wrong story? Did you tell me there be bears down at the sand bank when there be n't any?" She saw what a dreadful sin she had committed, and she told him that she was sorry; but she was afraid that if he played there he would get buried in the sand, and she told him that to keep him away. "But, mamma, it is such an awful thing to tell a wrong story." "I know it, Tommy, I know it," she said, tears coming into her eyes, "and we will ask Jesus to forgive me, and I will never do it again."

They knelt down and she was just about to pray when he said, "Wait, mamma, let me ask him; maybe you won't tell him truly."

That pierced her heart like a dagger. She saw that her little boy had lost confidence in her truthfulness even when she prayed.—Jennie Fowler Willing, in *A Dozen Bees For Boys*.

Christian Education.

BY PROF. D. L. HAMILTON.

The present demand for education is far greater than ever before known in the world's history. Every social institution pointing to the advancement of civilization and the happiness of mankind must be based upon education. Not only so, but the cause of Christianity leans upon it for a powerful support.

These enunciations may arouse antagonism in the minds of really good, honest Christian people. It was so with many other doctrines on this same subject which today lie at the very basis of nineteenth century civilization, and which are now accepted by all. Some of our most valuable theories and laws of science have come to us through persecution. History is rapidly repeating itself; and within a very few years the idea that "we must educate or perish with our own prosperity" will be a common acceptance.

The doctrine of education is as old as the history of ancient civilization; but that of Christian education is comparatively in its infancy. That Christianity leans upon education is diametrically opposed to the religions of the ancients, and is very cautiously accepted by the churches of today. Indeed, some religious orders oppose it almost to a man, while probably none accept it in very large majorities.

The term education is used with so many different imports that it has largely lost its meaning. To the Athenians it meant one thing, to the Spartans quite another. There is no similarity between the meanings derived from the schools of Socrates and Epicures. Alexander was a patron of letters, but his unparalleled career shows that his conception of it was without a precedent or contemporary, and has never been duplicated. Pestalozzi saw the whole subject in a new light. To Horace Mann, whose name can only be handled with devout reverence, it assumed still greater proportions. Like-

wise today it has various meanings among its devotees.

Nominally, Christian education is new; intrinsically, no education is older. This is true, because there is no real education outside of it. Until one has conceived Christian education in all its symmetry, beauty and strength, he has not conceived education in its fullness. A boat without ballast, with towering sail spread to the wind, is as well prepared to brave the billows of a stormy ocean as the man with only education of the intellect is to make the voyage of life. The boat is not rigged, the man is not educated.

Out of a maximum of 24,122 enlisted men in the navy during the war with Spain, only 17 were killed and 67 wounded—a total of 84 casualties and a loss of about one-third of 1 per cent.

The prohibition vote in Indiana increased from 2,997 in 1896 to 9,867 in 1898. This is a gain of almost 7,000 or nearly 400 per cent. The votes of the other parties fell off—one about 38,000 and the other about 30,000.

The Boston Dispensary, the oldest medical charitable foundation in New England, treated 26,291 new patients during the year 1897.

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BOYS YOU ARE WANTED AT Mississippi College.

May the President have a word with you? For 13 years I have had a most delightful work with the girls at Blue Mountain. That is a lovely spot, and my work there was an ever-growing pleasure; but I have given over that inspiring position to my capable and worthy brother, Prof. E. G. Lowrey, and I am to devote myself to the boys and men. I shall have a strong and noble faculty, and we shall be pleased to give you first class college training. We shall try to shield you from all that would weaken you, and throw around you such influences and give you such help as will constantly strengthen you. We want you to be MEN! strong and manly men; and we shall do all we can to assist you in bringing yourself to that glad condition. Come with us and we will do you good.

Expensive? Why, no! It is cheap, if you wish to make it so. One boy who lives 225 miles away, told me that last session he paid board, matriculation, incidentals, books, traveling expenses, everything for \$130! Some go cheaper than that. You can spend more, but you need not.

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HOME READING.

Dorothy's Secret

"The secret of the Lord is with them that fear him, and he will show them his covenant."

The minister in the pulpit read these words with a clear voice, and Dorothy in her pew looked at him with an eager gaze, and felt that the words were addressed directly to her; for she had come into the church that morning with a secret in her heart, and she felt instantly that it was the secret of the Lord.

Yes, Dorothy had a secret, even from her mamma and Aunt Agnes, and I must tell you how it came about. Two weeks ago, on her birthday, her grandmother had given her a crisp new dollar bill, and Dorothy had put it away in a little box, and then had spent many happy moments in thinking what she would do with it. What was there in all the world that she wanted the most that a dollar would buy? Was it a new suit of clothes for her largest doll, or a work-box, or a portfolio? Either of these things she thought would make her perfectly happy. She kissed the sweet, gentle grandmother again, and again, and assured her that she would much rather have the money than anything, because it was such fun to choose for herself. She had almost decided on a work-box, when the day arrived for the meeting of the Children's Mission Band. At the meeting a story was read, called "Cindy's Chance," which told of a poor girl in the mountains of Tennessee, and how intensely she longed for a chance to go to school, how impossible it was for her to get the money for it, and how, even when she made her way to the school, there was scarcely room to receive her.

"Would you not like, dear children," said the leader of the meeting, "to educate one of these girls so that she could be a bright and shining light in the darkness around her? We should have to work hard in order to do it. Each of us would have to give a dollar, which I know is more than you have ever given, and remember, it must be your own money; it must be through your own self-denial that it is done."

Dorothy's thoughts flew to the dollar bill, and in the little box in her drawer. Could she give it for

this object, and sacrifice the pretty work box? She thought not; but at that moment the meeting ended, and in the greetings of the children, and the pleasant walk home, the subject was postponed.

The next morning, however, as soon as she opened her bureau drawer, her eyes fell upon the little box. She unfolded the dollar bill. Could she part with it? She was almost angry with the teacher for asking the children each to give a dollar. It was a severe test for this little maiden of ten years. Dollar bills did not grow on every bush for her. In fact, she had never had one before, all her own, at any one time. Perhaps you have had many of them; to you, then it would have been easy to give. And yet is it any more easy to those who have much? No; for when Dorothy thought of the one work box she wanted, you would doubtless have twenty beautiful objects that you were sure you could not do without, and so it would have been just as hard for you to give out of your five or ten dollars as for her to part with her sole treasure.

Putting away the money, Dorothy took her Testament to read her morning verses. She was reading Matthew in course, and the very first verse, as she opened to the chapter for the day, was this: "One thing thou lackest; sell all that thou hast, and give to the poor, and come, follow me."

The words seemed to hurt Dorothy. She was a Christian child; she loved and followed Christ in her simple way. This was the first sacrifice she had been called to make. She was not conscious that she was selfish, but, in fact, she hoarded up everything she had, and had never been known to give anything away. No one blamed her for this. On the contrary, people said, "How careful Dolly is of her things!" And she rather plumed herself upon being better in this respect than her sister, who was very generous, but somewhat careless.

Dorothy did not read any more. She said her prayers, as usual, but she did not feel very happy. She did not know that she was at a point where two ways met, and that this was her first great choice.

At morning prayers her father read the words, "Simon, son of Jonas, lovest thou me? Feed my lambs." Again the voice of Jesus reached the child's heart, and this time love conquered. Her whole soul cried out, "Yes, yes, I do love

him; I will, I will feed his lambs." And in that moment she offered all she had to Christ. It was the turning point in her young life.

"Grandmother," she whispered, "I have given away my dollar; don't tell, it is a secret." The old lady looked surprised.

"What, not got the workbox?" she said. But she saw a light in the child's face, and, as the tears sprang to her bright eyes, she said: "God bless you, child," and understood it all.

So, this was the reason that Dorothy came into church with a beaming face, and felt that she knew what "the secret of the Lord" meant in her happy heart.

Nellie's Gifts; Or The Two Mitts.

Did you ever want anything awful bad and then have it come true? Then you know how I felt when that package came from my auntie in New York, and I opened it and found a pair of real silk mitts. Jack said they were just "splendor-ific," and Jack's my brother, and he knows. I had wanted some for ever so long, but I didn't say much about it; 'cause when you live in a little cuddled up house, and your papa has to buy bread and shoes for so many, the money all flies away before it gets round to what little girls want.

I don't know how aunt found it out unless Santa Claus told her and it wasn't near Christmas time either. They were such pretty brown mitts. Tilly Jones said they were just the color of my hands, but I didn't care for that. Little hands will get brown when they weed the garden and do so many things. I looked at them most a hundred times in two days, I guess, and then it came Sunday. Wasn't I glad! I put them on and walked to church, just so. Jack said I held my paws like a scared rabbit, but I didn't ever see a rabbit with mitts on.

It isn't right to think too much about what you wear when you go to Sabbath-school, and by-and-by I didn't, for we had such a good Sabbath-school. I forget everything else. A missionary man told all the folks about some poor little children away off; how the fire had burned down their school house, and they hadn't any nice houses, or clothes, or anything, but they were trying so hard to get along and learn; and he said what was given to those little

ones was the same as giving to Jesus. Think of that! Just the same as giving to the dear Christ child! I just supposed everybody would give. Why, some of the folks are worth as much as ten dollars, or a hundred and yet the basket stayed 'most empty.

I did wish I was rich, and all at once I remembered the poor widow in the Bible. I'd read it that very morning, how she had given her two mits, every living mitt she had; it said so. So I slipped mine off and dropped them into the basket, I was glad, my throat did choke all up. But, pretty soon, when the basket was carried up, the gentleman picked them right out. "Has any little girl lost her gloves?" Nobody said anything and he asked again: "Did any little girl drop her gloves in the basket by mistake?" It was awful still in the room, and I thought he was looking right at me, so I had to say something. "It wasn't a mistake," I told him. "I wanted to help and hadn't any money, but I knew how the poor woman in the Bible gave her two mits, and so—" Then those folks just shouted, they did! and I felt as if I'd like to drop right down through the floor.

I knew I had made some dreadful blunder, but I couldn't see what, for if m-i-t-s don't spell mitts, what does it spell? Course I cried, but the teacher put her arms around me and whispered, "Never mind, little Nellie," and she stood up and said, "Dear friends, this little girl has given her greatest treasure; have we older ones done as much?" Some way, the money just poured into that basket after that, and the missionary looked gladder. They brought my mitts back to me, and the teacher said she would show me how to get some money to give. But oh, how full that basket was! And when that gentleman counted it his eyes grew all wet, and he said softly though I didn't know what he meant, "A little child shall lead them."—Selected.

Many of the sweetest joys of Christian hearts are songs which have been learned in the bitterness of trial. It is said of a little bird that he will never learn to sing the song his master will have him sing while it is light in his cage. He learns a snatch of every song he hears, but will not learn a full separate melody of his own. And the master covers the cage, and makes it dark all about the bird; and then

he listens, and learns the one song that is taught to him, until his heart is full of it. Then, ever after, he sings that song in the light. With many of us it is as with the bird. The Master has a song He wants to teach us, but we learn only a strain of it—a note here and there—while we catch up snatches of the world's song, and sing them with it. Then he comes and makes it dark about us, till we learn the sweet melody He would teach us. Many of the loveliest songs of peace and trust sung by God's children in this world, have been taught in the darkened chambers of sorrow.—*Christian Weekly*.

Is not God doing the best he can for us? Can any Christian disciple have a doubt on this point? And if God is doing his best for us, why should we complain at any ordering of His? Sickness and bereavement, disappointment and sorrow, as well as health and happiness and joy, are all ordered or permitted by Him in wisdom and in love. He knows what is best for us, and He sees that we have it. In view of this, "Why art thou cast down, oh, my soul? and why art thou disquieted within me?"—*Sunday School Times*.

It is much easier to be contented without wealth than it is without a clear conscience.

OBITUARY.

In Memoriam.

As serenely as the sun in his stately grandeur passes through the golden gates of the West, Mrs. Agnes Pepper passed to the great beyond. For several weeks loving hands had smoothed her pillow and strove to caress pain and anguish from her fevered brow, but gradually she succumbed to disease and on the evening of September 3rd sank to rest, leaving her husband and devoted children and a host of friends to mourn her loss.

Hers was a beautiful life, giving itself expression in loving deeds characteristic of the splendid qualities of mind and heart with which she was so richly endowed. Wherever she went her sunny nature warmed the hearts of humanity and caused the flowers of hope and love to bud and bloom. There was never a day so dark but that she saw through the rifted shadows a ray of golden sunshine, nor a cloud so sombre, but she saw the silver lining.

As a Christian worker she will

be missed. Her accustomed place on Sunday morning in Bethel church will be vacant, and her encouraging and strengthening words will no longer inspire courage in the heart of the timid. But who can estimate the loss, as wife, and mother. That loving companion who has marched hand in hand with her through the springtime of life, and almost through its summer, those doting children who have grown up under her influence, these know alone her worth, and if you would know in what estimate they held her, tear open the breast and read what is written on the heart, interpret a sob and understand the language of tears.

Yes, dear sister Agnes, we all miss you, but how sweet to think

"There is a home—a glorious home, A heavenly mansion fair, And those we loved so fondly here Will bid us welcome there."

So weep not for her dear friends and loved ones, for she is not dead but has passed into a more glorious manifestation of life. As the plant begins to live when it breaks the clod that confines it in the soil, and shooting its tiny stem into the air, drinks for the first time the heat and life of the sunshine, so mortals when they break through this tenement of clay and burst into the spirit world where God's eternal glories shine, rush into a life more grand, more stupendous, more intense than philosophers ever dreamed of.

"There is no death! The stars go down To rise upon some fairer shore, And bright in heaven's jeweled crown They shine forevermore."

"There is no death! An angel form Walks o'er the earth with silent tread And bears our best loved things away, And then we call them 'dead.'"

"But ever near us, though unseen, The dear, immortal spirits tread; For all the boundless universe Is life—there is no dead."

HER PASTOR.

Deasonville, Miss.

(Continued on page 16)

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Why a Combination of Zinc and Lead is "Non-poisonous."

All the salts of lead, including white lead, are extremely poisonous compounds, and nothing can be added to them which will make them non-poisonous if taken into the system. Therefore the lead in a combination paint is of itself as poisonous as the lead in a keg of "strictly pure carbonate." But in the combination paint, the lead is, first of all, diluted. Suppose the mixture to be half lead and half zinc white; this reduces by one half the quantity of poisonous material in a given bulk of the dry paint. Furthermore, such a combination will require about fifty per cent. more oil than the pure lead would need to make it ready for use, thus reducing still further the quantity of the poisonous material in a given bulk of the paint.

The foregoing considerations are of special interest to the painter, he being the only one whose health is jeopardized in the application of the paint. But the most important consideration is the behavior of the paint after it has been applied. It is well known that pure lead paint quickly crumbles and falls into powder—"chalks off," in painter's parlance. This lead dust or powder is poisonous, and especially so to women and children. It may not produce severe lead poisoning, but it does injure the health. Now zinc white does not crumble from the painted surface, and when combined with lead it prevents the latter from crumbling. Hence with a combination paint made of zinc and lead there is no "chalking off," and consequently no possibility of lead poisoning.

A lead combination paint containing zinc is, therefore, perfectly safe to use as far as the health of those living in its presence is concerned, and relatively safe as regards the health of the painters who apply it.

Some French authorities claim that pure zinc white is superior to white lead on every account, and one prominent Parisian firm of contracting painters use no white lead in any of their work; but, taking conditions as they are and experience as it runs, this is rather an extreme view. Painters are familiar with the use of lead; it is very opaque, and when properly combined with zinc to hold it in place, and to whiten it, makes a generally satisfactory paint. But alone it is not a good paint and is anything but economical. Compared with the best combination paints it costs more per pound, requires fully fifty per cent. more of it to cover satisfactorily an equal surface, and needs renewal in a much shorter time. On every consideration the combination paints have the advantage.

STANTON DUDLEY.

Vaccinating Bugs.

The science of medicine has reached wonderful perfection. The microbe theory in certain diseases has been proven true beyond doubt. The inoculation of chintz bugs with the microbes of contagious diseases, in order that epidemics may spread among the little pests, is a practical method now in use. Dr. D. M. Bye, the eminent specialist for cancer of Indianapolis, Ind., says that dosing with medicines, cutting with knives or burning with plasters to cure cancer is no longer to be recognized, but that he has discovered a combination of soothing balmy oils which kill the cancer-causing microbes and cure the most malignant cases. Those who read this will confer a great favor by cutting it out and sending it to a friend who is afflicted. Book sent free, giving particulars and prices of Oils. Address Dr. D. M. BYE, Lock Box 25, Indianapolis, Ind.

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Dr. D. M. Bye, the eminent specialist, of Indianapolis, says thousands of persons die from cancer every year from no cause save neglect. If taken in time not one case in a thousand need be fatal. The fear of the knife or the dread of the burning, torturing plaster causes a few to neglect themselves till they pass the fatal point where a cure is impossible, but by far the greater portion die because their friends or relatives, on whom they are dependent, are insensible to their sufferings and impending danger till it is too late. Book sent free, giving particulars and prices of Oils. Address Dr. D. M. BYE, Lock Box 25, Indianapolis, Ind.

Look! A Stitch in Time

Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At druggists, 50c, and \$1.00 bottles.

(Continued from page 15)

In Memoriam.

On the morning of November 18th, 1898, at the home of her son-in-law, Judge A. D. Slay, Mrs. Catharine Bridges Sandifer fell asleep in Jesus as gently and as quietly as a child going to rest. Born in Tennessee, November 7, 1812; she came, at the age of ten, with her family to Copiah County, Mississippi. She was married November 12, 1829, to W. T. Sandifer, whom she survived for about six years. Both lived to a ripe old age of more than four score years. Mrs. Sandifer reaching 86 years and eleven days. To this venerable couple were born ten children, seven daughters still living, through whom, their mother before she died, could count ninety-five living descendants, reaching to the fifth generation, there being two great-grand children.

Her body was laid away to rest in the cemetery of the Hopewell Baptist church, into whose membership she was baptized sixty years ago, and where she was for a long time a member, though at the time of her death, she was a member of the Crystal Springs church, with her daughter, Mrs. M. M. Dampier. With Sister Sandifer, religion was an every day affair. She never made a parade of her virtues, nor sounded a triumph to herald her good deeds. Though her life was quiet and unpretentious, she belonged to that noble and godly company of women whose lives are mighty in staying the hand of destructive influences at work in these latter days on our homes.

It may be that no painter's brush nor photographer's pen will portray her likeness, but her portrait is already drawn, by the pen of inspiration, as the Apostle Peter traces in striking outline the character of feminine grace, whose adorning is the ornament of a meek and quiet spirit, which is, in the sight of God, of great price. A number of years before her death she lost her sight, but she endured as seeing Him who is invisible. In all the manifold suffering which came to her in later years, her patient uncomplaining spirit, and her strong unaltering faith were a constant source of inspiration to us who knew her. For her to live was Christ, and to die was gain. The darkness and gloom of earth were laid aside for the resplendent glory of Heaven. What must have

been her rapture of soul when with unclouded vision she beheld her glorified Lord! Never again shall her eyes grow dim, neither shall her years fail. She needed rest. She has gone home to the "saint's everlasting rest."

W. F. YARBOROUGH.

W. E. Gardner.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

Our Father in Heaven in His goodness has called to his eternal home aged Bro. Gardner, who was born in North Carolina September 30th, 1817; died in Bellefontaine, Mississippi, August 2nd, 1898. He was married June 27th, 1839. Was a devoted member of the Baptist church for about sixty years; was an honorable member of the Masonic Lodge about fifty years.

Bro. Gardner was one of the pioneer settlers of this country, then a wilderness, and was an active worker in building and supporting the churches and schools, and did his part faithfully in making society and this country what it now is. He was a model Christian, a devoted husband, an affectionate father, a good citizen and a true neighbor.

He leaves an aged wife and several children, and a host of friends to mourn his loss. But we weep not as those who have no hope, for our loss is his eternal gain.

"Friend after friend departs;
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end.
Were this frail world our final rest,
Living or dying, none were blest."

"There is a world above,
Where parting is unknown.
A long eternity of love,
Formed for the good alone;
And faith beholds the dying here
Translated to that glorious sphere."

Dear Father:

"Your toils are past, your work is done
And you are fully blest;
You fought the fight, the victory won
And entered into rest."

A. B. HICKS.

Bellefontaine, Miss., Dec. 7, 1898.

Mrs. Carraway.

The subject of this sketch, Mrs. Mary Jane Carraway, (nee) Williams, was born in Perry county, Miss., May 20th, 1832, and was married to Ellis Carraway August 3rd, 1852. They both united with Ebenezer Baptist church, Jasper county, Miss., and were baptized by Elder Wilson West in 1858. Her husband preceded her to the better land May 27th, 1864, having

fallen in battle in Georgia. She died at the home of her son, Dr. W. C. Carraway, in Hickory, Miss., November 29th, 1898, being a member of Sandersville Baptist church, near Sandersville, Miss. She left three sons and one daughter, and other relatives and friends to mourn for her.

This good woman maintained a faithful Christian course during the years of her Christian life, and having been left a widow with dependent children, she trusted God and lived to rear them and to enjoy their affectionate company and helpfulness till the Lord called her home.

Sister Carraway was a woman of fine common sense and firmness of character, and these were demonstrated and energized by Christian piety, which was told for marvelous good upon the lives of her affectionate children, and has augmented the flow of Christian influence in the land. She lived for the glory of her Redeemer and for the good of others, and she has not lived in vain. She being dead yet speaks, and "her children rise up and call her blessed."

Her labor and toils and cares and sufferings are over, and she rests in peace, awaiting the time of family reunion on that happy shore, when the Master will gather His saints into their everlasting habitation.

Weep not dear children, for dear mother has entered her Masters joy, and by the grace of God let us meet her there.

Her Pastor,

O. D. BOWEN.

Ellisville, Miss., Dec. 6th, 1898.

Resolutions of Sympathy.

Whereas, God has called away from earth the mother of our beloved President, and

Whereas, We feel that in this bereavement he has realized that the dearest one to him of all the earth has passed into the blissful beyond, and

Whereas, Our hearts having been drawn to him as our President and made to suffer with him in this hour of trial.

Resolved, That we, the student body of Mississippi College express our heartfelt sympathy to him by telegram.

Resolved further That Although knowing God has willed it so, our beloved President is made to rejoice in the glorious hope in Christ when he thinks of the "beckoning hands at the beautiful Gate." Yet

knowing also that as Jesus wept over the tomb of Lazarus so his human heart is made to grieve over the grave of his mother.

Resolved, That a copy of these resolutions be given him as a fuller expression of our sympathy.

Resolved further, That a copy of these resolutions be sent to THE BAPTIST for publication.

Adopted at a meeting of the students on Dec. 2nd, 1898.

STUDENT BODY, MISS. COLLEGE.

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